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NEW JERUSALEM MAGAZINE.

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AUGUST, 1881.

THE CELESTIAL SENSE OF THE WORD.

THE Celestial sense of the Word is with great difficulty apprehended by man, because it is above the grasp of the mere intellect. The spiritual sense can be learned intellectually, or memorized after the manner of external truth, but the celestial sense is capable of this process to a very limited extent. Indeed, the very nature of this sense, as distinguished from the spiritual, is only dimly discernible by the average regenerate mind of earth, because of its being so greatly above its range of experience.

This is the reason why the question, What is the celestial sense of the Word? goes so often unanswered; and why so few, who have a fair knowledge of the internal meanings of Scripture, are able to make any clear-cut distinction between the discrete degrees of sense which lie hidden within the letter. Yet, while we may be below that plane of regenerative development which admits us to the inward mysteries of this subject, there are hints dropped in the Writings of the Church which give us to understand somewhat concerning it.

In a general view, there are four senses in the Word, adapting it to all orders and degrees of spiritual state. As the Word is Divine truth proceeding from the Lord, it is, primarily, the Divine itself; and flows first into the celes-

tial heaven as being nearest to the Lord; through that into the spiritual heaven, thence into the natural, and so, finally, to earth.

What flows from the Lord is, within itself, absolute perfection; it is infinite in its fulness and eternal in its order. The Word, therefore, in its beginnings, is truth itself; or, to bring the expression more within human grasp, it is *all truth;* and, as it flows into the minds of celestial angels, it arranges itself into groups and series of truths, and in consecutive order, adapting itself, in its infinity, to the minds of those who live nearest to the Lord, and realize most fully his nature and his workings with angels and men. With them truth is the infinite love working its Divine way within all men; or, rather, it is the inscription of that love on all the receptacles and faculties of the angels, and the form which love takes upon itself in their hearts and lives. Truth, to the celestial angel, comes by perception, not by reasoning; by immediate life-realization, not by first receiving it into memory and thought, and thence reducing it to life.

But as this infinite and eternal truth, this fulness of all truth, proceeds into the spiritual heaven, it is first received into memory and thought and thence reduced to life. It is first rationally conceived by the angels of that heaven, and then loved and done because first so seen. In the natural heaven, however, the Word takes more the form of precepts of life, or of Divine laws to be spiritually obeyed.

To recapitulate: In the celestial heaven the Word is truth intuitively perceived and lived; in the spiritual, it is a Divine philosophy rationally enjoyed, and loved and lived because of its rationality; in the natural, it is a Divine code of spiritual law to be obeyed because given, and lived and loved through the enjoyment inherent in obedience.

But, as in coming to earth, the Word, for sufficient reasons, was at first given to the Jews through Jewish lawgiver and prophet, it clothed itself in the symbolism drawn from Jewish tradition and history, and presented a literal and material aspect to man, which, in his most natural states, he

could naturally comprehend. And thus there is consociation with heaven and conjunction with the Lord for man by means of this Word, and through its correspondences and significatives; for as it is read by man on earth, it is beautifully represented in each heaven, is understood by each according to its own genius, and serves as a means of drawing into close communion with the reader, he all unconscious of the fact, his associate angels, through all their orders, up to the Divine Man-Angel,—God.

The inward senses of the Word are, therefore, in character such as they are with the angels of the three heavens respectively, and the inhabitants of each heaven grasp it in the manner and sense adapted to the state of development of the heaven to which they belong. And thus it is that there are, in a general view, four senses to this holy Word: the literal or merely natural for earth, the spiritual and celestial-natural for the first heaven, the spiritual for the second heaven, and the celestial for the third heaven. Sometimes, with regard to the last, the term inmost, or supreme sense, is used by Swedenborg. By these expressions are always meant the celestial sense.

What each natural word, expression, or idea contained in the letter spiritually means we can easily learn, will we but permit the Lord to give us spiritual discernment. We can learn this also, after a certain manner, intellectually and by means of the memory. But what the celestial sense is we cannot learn, except in a very general way, unless we are living exponents of that truth, or are capable of receiving it by perception in our celestial life-realizations of its meaning and beauty. And this is the reason why we are taught so little concerning it by Swedenborg. Not, as a certain one has said, because that illumined author was commissioned to teach the spiritual sense only, the revealment of the celestial sense being left for some more highly illustrated seer; but because, in the main, and except in a most general way, the ideas of the celestial sense are inexpressible in human language. They are a life, not a matter of

reason; they are a realization, not a thought; they are inscribed on the heart, not on the memory. One can feel them, but he cannot argue them; he can love them, but he cannot tell his love; he can enjoy their ineffable bliss, but he cannot formulate it in words.

That this is so, we can see by the nature of things in the celestial heavens. There, speech is soft rather than sonorous; it is by facial expression more than by lip-formed words. In a great measure speech is there heart answering to heart. The angel may look right through the sweeping changes of his brother's face into the throbbing movements of his affection. It is a little difficult for us, chained down as we are by the ideas of a sensuous world, to realize this. But when we do realize it, we will live in the celestial sense of the Word, and know more in a moment of the Lord, and heaven and life, than we have yet gained in all our forty years of temptation-wandering on earth. Swedenborg expresses this idea in these terse words: —

"The celestial sense cannot be easily unfolded, not being so much the object of intellectual thought as of will affection."— S. S., n. 19.

In his attempts, therefore, to illustrate any given portion of the Word in this sense, it seems that he can do little more than to say, *It signifies the Lord.* Thus: —

"The garden in Eden, eastward, planted by Jehovah God, is, in a supreme sense, the Lord."— A. C., n. 99.

"Each tribe [of Israel], in the inmost sense, signifies the Lord, as to some attribute and work of his."— A. E., n. 435.

"By angels, in a supreme sense, is signified the Lord."— A. R., n. 918.

"By temple, in the supreme sense, is signified the Lord himself as to the Divine Humanity."— A. R., n. 918.

Now, all of these symbols, to the thoughtless reader, seem to have about the same meaning. It is expressed by the phrase, "The Lord." But consider, if you can, the in-

finitely tender angelic affection of the celestial angel, and its wondrously differing idea, as he contemplates the differing expressions.

When he hears or reads of the garden of Eden, he realizes it not by description, or hearsay, or rational conviction, but by his existing affection, as the very state in which he himself is, which state is the Lord himself within him and the Lord's sphere around him. Who can tell it? Who can formulate it in words? Who can do aught but feel it and know it? In the celestial idea, to dwell in "the garden in Eden, eastward planted by Jehovah God," is to dwell in the Lord himself. There is nothing more of it that can be put in human language. The rest is life, affection, realization. And the celestial sense does not lie so much in the idea thus expressed, as in the affection itself of the state thus enjoyed.

So, when to the celestial angel is presented the idea of the different tribes of Israel, it is not, as it is to the spiritual angel, a different branch or phase of the church as a primary thought, with the Lord operating therein as a secondary consideration; but it is the Lord primarily as the all in all, of whatever there is of holiness, in any branch of his church or any portion of heaven. The celestial life—the celestial love—sees always the Lord first, as all in all. It can see in no other way, because the Lord, in his operations, so keenly realized and so vitally perceived, is the celestial angel's very life's love. So, to him, each tribe of Israel (the natural tribe a thing utterly unthought of) is the Lord in some particular attribute of his nature, going forth in his infinite mercy on the work peculiar to that attribute. But the celestial sense of this is not so much in the thought thus expressed, as in the affection felt. It is the inmost perception of the Lord's going forth, in which, with him, that sense lies; not in the fact, as a fact. It is in the peculiar affection excited by this or that method of going forth, wherein the celestial correspondence of each tribe of Israel is found; and what words can express it? A celestial angel

can feel it; but a heart not fully regenerated can neither feel nor understand, except, perhaps, after a dim and distant manner. To the celestial man, the language does not exist to convey it; and did it exist, a feeling can never be understood which has never been felt. Therefore the celestial sense is inexpressible.

So an angel in the celestial sense signifies the Lord. To a celestial being the Lord is the only angel; for nothing is angelic except as to the Lord within it. But with the celestial angel this idea is the realized state of the Lord's presence within the soul as THE ANGEL. It is the wondrously sweet affection induced by the realized fact.

To the celestial angel the Temple is the Lord's Divine Humanity. But here, again, this is not to him a symbol, as a doctrine, but as an experience. He is in the perception of the Lord's Divine Humanity as filling the whole heavens with life; he himself realizing this truth in his own life. The spiritual angel thinks of heaven or his own heart as the temple, the Lord filling it with his glory. The celestial realizes in his own affections the Lord as the temple, and heavens and souls taking form by virtue of that indwelling life. The one sees it by thought, the other feels it by affection. With the one it is a rational idea, with the other a will-perception. The one traces the truth from without within, the other beholds it from within in all things without.

The celestial angels can take even those portions of the Word which seem to refer to the lowest sinful states of man, and read them without a thought of evil. That is to say, the meaning of any given portion is elevated in purity as it ascends through the heavens, until the last vestige of impurity is expelled from the idea.

By the commandment, "Honor thy father and thy mother," the spiritual angel understands, Thou shalt love the Lord and the church; but the celestial feels in it the constant necessity of living the life of good from the Divine love and the Divine wisdom. By "Thou shalt not steal," the spiritual angel un-

derstands, Thou shalt not deprive another of his truths of faith and goods of charity; but the celestial experiences in it a holy watchfulness lest he attribute to himself that righteousness and merit which belongs only to the Lord. By "Thou shalt not commit adultery," the spiritual angel understands, Thou shalt not adulterate the goods of the Word nor falsify its truths; but the celestial, Thou shalt not deny the divinity of the Lord nor profane his Word. By "Thou shalt not kill," the spiritual angel understands, Thou shalt not destroy men's souls; the celestial, Thou shalt not hate the Lord. (See S. S., n. 67.)

So the spiritual angel makes the application as primarily personal, or sees these commandments as duties to his neighbor; but the celestial angel feels their force within the will-affection, and beholds in them the aspect of his life toward the Lord as the supreme or Divine neighbor. And this, so far from weakening his affection for his human neighbors, indefinitely intensifies it; since, overflowing as he is with love, all his relations with all men are saturated with it. But with the celestial angels the Lord always comes into first consideration. The Lord's part in all things of existence is so inscribed upon their hearts, that all ideas well up from that deeply-seated fountain. And yet in the mention of theft, adultery, or murder, with them the idea of those crimes does not exist, but is turned into that of honesty, purity, and love. And it is not the consideration that they must do no wrong therein that comes before their consciousness, but that they must remain in the affection of Divine honesty, purity, and love, with which their inmost being is already filled.

If, therefore, we would know what the celestial sense of the Word is, we can gain some idea of it by the reflection that in that sense "is the Lord alone; for it treats of Him only, and of the glorification of his Humanity, of the orderly arrangement of the heavens, of the subjugation of the hells, and of the establishment of the church by him." (A. E., n. 435.) And we must further bear in mind that,

although a feeble attempt may be made by words, which must always appeal to ideas of thought, to furnish illustrations of this celestial sense, no man will ever appear who can convey any adequate idea of it by verbal explanation. And the reason is, as already fully indicated, that while the spiritual sense is an intellectual thought which may be wrought into life, the celestial sense is a will-affection, which can, properly, only be felt and loved. The one to the other is like the light of the sun to its heat; the former can be seen, the latter only felt. We may learn the spiritual sense to a certain extent by books; the celestial sense, except as a dim, reflected light, we will really know only as we become angels of the celestial realm.

SIGNIFICANCE OF THE MORNING.

The more closely we give our attention to the subject, the more numerous, striking, and exact will be the analogies we discover between the processes of spiritual and natural life. Indeed the latter is so typical and symbolical of the former, that its simplest act or process is of a representative character. To give a familiar illustration: Our daily uprising and the ordinary household routine of each recurring morning afford us numerous types of processes in our inner life. The morning, as Swedenborg informs us, corresponds to a state of love in its lucidity, or in its first and supreme degree. (H. and H., n. 155.) It also represents "a state of illustration as to those things which are of good and truth, which state exists when it is acknowledged, and still more when it is perceived that good is good, and truth is truth. . . . Moreover, by morning, in the supreme sense, is signified the Lord himself, because the Lord is the sun from which comes all light in heaven, and he is always in the rising; thus in the morning. He is always rising with every one who receives the truth which is of faith, and the

good which is of charity; but he who does not receive him, causes him, as it were, to set in himself."—A. C., n. 5097.

All the times of the day, morning, noon, evening and night, correspond to some spiritual state of the individual or of the church; and accordingly, in the other world, where externals are exactly representative of the inner life, the vicissitudes of state amongst the angels produce the apparent recurrence of morning, noon, evening, and a sort of twilight in the place of night; for the angels never pass into a state actually corresponding to night, but only into one of decreased love and wisdom represented by the dawn preceding the morning.

Swedenborg's teachings are in direct contradiction to the old idea of a "sacred, high, eternal noon" reigning in heaven; and he gives most profound and rational grounds for the vicissitudes of state represented in the other life by the recurrence of morning, noon, evening, and twilight. By these progressions and variations of state, the angels are being perfected to eternity. Not only is their perfection augmented by the morning, which represents their love in its lucidity, and the noon, which corresponds to their wisdom in its lucidity, but also by the evening, corresponding to their wisdom in its obscurity, and the dimmer state following this, whereby is represented their love and wisdom in their least degree; for in their dim states the angels experience a comparative privation of goodness and truth which leads them to come into a suitable state for receiving and assimilating into their spiritual organism a renewed influx of goodness and truth when the morning light shines on them.—H. and H., 154–161.

But to return to the illustrations of spiritual life to be found in our mornings on earth: To arise, signifies elevation of state; for us to arise, then, in the morning, is strictly in correspondence with the processes of spiritual life, for we arise spiritually or experience an elevation of state whenever a spiritual morning dawns on us; that is, a state of renewed love towards God and our fellow-men, and a state of

illustration in regard to the truth. The doors and windows which have been closed during the dark and silent hours of the night, we now throw open to admit the blessed sunshine of heaven. In like manner do we open the doors of our heart and the windows of our understanding to receive a new influx of heavenly life and light as we issue from a state of obscurity and temptation, or of heaviness and insensibility towards heavenly things, into the clear shining of the morning.

Then comes the morning bath, to give us, with its cleansing and refreshing properties, a type of another process that takes place in our inner life when a spiritual morning shines on us,—I mean the application of the truths of faith to the cleansing and purifying of our souls and lives, as we apply water for a corresponding purpose to our bodies.

Then comes another representative and symbolical process, full of significance, instruction, and suggestiveness: I mean partaking of the morning meal, whereby we break the fast of the night. All food in the complex, but especially bread, signifies good, whereby the soul is as really and substantially nourished as the body is by material food, whilst water and wine signify the truths of faith for which our rational faculties thirst.

"Sustenance in the spiritual sense" [says Swedenborg] "is nothing else but the influx of good and truth through heaven from the Lord; hence the angels are sustained, and the soul of man, that is, the internal man, is sustained. Such, also, is the correspondence, that when man feeds on food, the associate angels are in the idea of good and truth, and (which is wonderful) with a difference according to the species of food. . . . That by spiritual meat and drink, that is by good and truth, the soul of man or the internal man is sustained, is manifested from the Lord's words in Moses, 'Not by bread alone doth man live, but by every enunciation of the mouth of Jehovah doth man live.' (Deut. viii. 3; Matt. iv. 4.) The enunciation of the mouth of Jehovah is the good and the truth which proceed from him."—A. C., n. 5915.

"That truths nourish the spiritual life, is especially manifest among good spirits and the angels in heaven. Both the former

and the latter are in the continual desire of knowing and growing wise; and when this spiritual food is wanting to them, they are in desolation, in languor of life, and in hunger; neither are they refreshed nor elevated into the blessedness of their life until their desires are satisfied."—A. C., n. 6078.

In our states of darkness, we spiritually fast; that is, we undergo a comparative privation of goodness and truth; but if we will patiently trust and rest in God during this time of obscurity, the morning will rise on us, our fast will cease, and we shall be revived, nourished, and strengthened by partaking anew of food for which our fast will have led us so to hunger and thirst, that we will be prepared to receive it with joy and to assimilate it into our organism. We all know from our experience of natural life that we do not enjoy food, nor receive much nourishment from it, till we have hungered for it; and, as the same law holds good in relation to spiritual life, we may see the wisdom and necessity of our undergoing mutations of state, as of day and night, in the course of our regeneration, of our having periods of dimness and of fasting, whereby we may be led to hunger after the Bread of heaven, and thirst for the fountain of the Water of life.

Another type of our inner life is to be found in the daily domestic process of cleaning and adjusting everything in the household on the recurrence of each morning. In the light of the morning, we find it necessary, day by day, to set our house to rights, to remove dust and uncleanness, and restore things to order. Even in the most carefully-kept houses this process must be carried on to some extent, at least, each morning; and there can never, by any possibility, be such a thorough and final putting in order as to obviate the necessity of the process being frequently repeated. In our spiritual life, we find an exact analogy to this. We can never so set our spiritual house in order as to obviate the need of frequently repeating the process, and the most fitting time for this is when the morning light shines on us, when issuing forth from a state of darkness, or of insensibil-

ity to spiritual things, we pass into a state of illustration and of warm affection for heavenly things. Then we begin to repair the disorder that had reigned unheeded during the dark and silent hours of the night; then we begin to remove the dust which, alas, so quickly settles on our hearts and our lives, dulling and marring them.

May we know an endless succession of glorious mornings in the other life; and even here, may we advance far enough in the regenerate life to have an occasional foretaste of that peace springing from the conjunction of goodness and truth after temptation, which Swedenborg says "may be compared to the morning or dawn in the season of spring, at which time, the night being ended and the sun rising, all the productions of the earth begin to live anew, the scent of the flowers, sprinkled with the dew which descends from heaven, is spread abroad, and through the medium of the vernal temperature fertility is imparted to the soil, and a serene pleasure is diffused through the human mind, all which effects take place because the morning or dawn in the season of spring corresponds to the state of peace of the angels in heaven."—H. and H., n. 289.

"WITHOUT GOD IN THE WORLD."

O THAT a day should pass
  Without one thought of Thee,—
Without one breath of grateful praise,
  Without a bended knee!

O that the morning light,
  And sweet, refreshing rest
Should fail to waken one sweet chord
  Of music in my breast!

No glory of the clouds,
  No charm of land or sea,
Nor whispering wind, nor thunder deep,
  Directs my thought to Thee.

Nor e'en the joys of home,
  Though Heaven itself may shine
In childhood's face and loving eyes,
  To Heaven can lift up mine!

How dark and cold and dead
  My wretched soul must be,
That neither feels the Father's love,
  Nor doth His glory see.

Lord, look, in pity, down;
  Revive and warm my heart;
And in the conscious joy of Heaven,
  O give me some small part!

Lord, open Thou my lips,
  And loose my silent tongue,
That nevermore a day may pass
  Without its grateful song.

THE RELATION OF EXTERNAL TO HEAVENLY ORDER.

"Order is heaven's first law."

Thus with unusual insight wrote Alexander Pope, not far from the time of Swedenborg. Let us consider a few quotations upon the same subject from our own author.

"The Lord is order itself; wherefore where he is present, there is order; and where order is, there he is present."—A. C., n. 5703.

"The universal heaven is in order, and is continually kept in order by universal influx from the Lord. As soon as angels or spirits are assembled, they are instantly arranged into order as from themselves, and thereby constitute a heavenly society, which is an image of heaven."—A. C., n. 6338.

"All order is from the Lord, according to which each and everything is governed by him, but with a manifold difference: namely, from will, from good pleasure, from leave and from per-

mission. The things which proceed from the Lord's will and good pleasure are from the laws of order as to good; also many things which are from leave, and some which are from permission. But when man separates himself from good he then casts himself into the laws of order, which are of truth separate from good; and which are such that they condemn him, for all truth condemns man and casts him down into hell; but the Lord from mercy saves him and raises him up to heaven." — A. C., n. 2447.

The laws of order originate in the Lord, and creation itself is governed by them.

"There is a common or general influx, and there is a particular influx from the Lord through the spiritual world, into the subjects of the natural world. The common influx is into those things which are in order; the particular influx into those things which are not in order. Animals of every kind are in the order of their nature; therefore into them there is a common influx. But men are not in order, nor in any law of order, therefore into them there is a particular influx; that is, there are with them angels and spirits, through whom the influx is; and unless these were with men they would rush into every enormity, and would, in a moment, plunge themselves into the deepest hell. By those spirits and angels man is under the Lord's auspices and guidance.

"The order of man, into which he was created, would be to love his neighbor as himself,— yea, more than himself, for this do the angels. But man loves himself alone and the world, and hates his neighbor, except so far as his neighbor favors his views of dominion and worldly gain; on this account, because man's life is altogether contrary to heavenly order, he is ruled by separate spirits and angels from the Lord." — A. C., n. 5850.

These, and many similar passages from Swedenborg's writings, teach us something of the nature of heavenly order, as it proceeds from the Lord and governs in the heavens; and from the same source we learn also very much as to the externals of order as they appear in the heavens; moulding all life there,— in general and in every particular, in the whole aggregate of heavenly life, and in that of each separate society and every individual member

of a society,—into a more or less perfect image and likeness of the Lord himself, the only Divine man, in whose glorified Divine Humanity exists the only perfect, because the Divine form of order. From him is now proceeding the only possible influence both human and divine through which man,—once created in a true order, from which the Lord, for the sake of that freedom without which no perfect order could be established, has permitted him to depart,—may again, in externals as well as internals, in the life of this world as well as the life of heaven, be brought into such beauty and perfection in every particular of his existence as may one day crown the patient labors of the Divine artificer.

According to the order in which man was created, he should be distinguished from the brute animals, by love to the Lord and the neighbor, which is the order of heaven.

Such is the order of heaven, because all in the heavens have of their own freedom put themselves under the guidance of him whose Divine Love created them in his own image and likeness, and fills them constantly with a desire for living the life which proceeds from him; the only conscious delight of which life, is in the doing of good uses to others.

Led thus daily by the Lord, who is order itself, and from whom, therefore, every impulse of life must flow perfectly and without obstruction or diversion, every inhabitant of heaven proceeds upon his active round of uses, conscious that none of life s precious activities can ever be wasted by conflict with the uses of others; supported by the happy assurance that he need fear nothing of the error or uncertainty, which come from want of ability to draw upon mental resources untrained or crudely arranged; and filled with a sense of the Divine Love entering into and arranging every affection, so that its impulses may lead unerringly into the wisest forms of usefulness.

Something like this was once the order of man's life in the natural world; and though man so far departed from it that the spiritual, mental and physical disorder now pre-

vailing seem almost hopeless, we have every reason to believe, that the power which has already reduced to order the heavens and the hells, is potent to prevail in its own good time upon the earth; and that the Divine laws of order, upon a plane far above human consciousness, are surely, if silently, working; giving to men the ability to co-operate with the Lord in the great work of human regeneration, which will at last result in a new created earth, brought into full harmony with the new heavens.

To what extent, then, can we thus co-operate with the Lord in this great work, and do our individual part in helping to bring the order of heaven, into the distressing and pitiful confusion which appears to prevail in nearly all the relations of men?

It seems probable that we may all be influenced by something of desire to bring our lives into their true relation to heavenly order; and that for this end we are more or less earnestly striving to co-operate in the work of individual regeneration. This work, as we well know, consists in the effort to bring down the inward aspiration for heavenly love and thought, with which the Lord is constantly stimulating the higher faculties of our minds, into active, conscious existence upon the outer plane of life; or in other words, to conform our life of daily duties and uses towards others, to the principles embodied in our Lord's human life, and taught in all his Scriptures, and to the Divine affections, with which he at every moment seeks to effect an entrance into our heart of hearts.

This work of regeneration, as administered by the Lord himself, proceeds, in every individual, according to the strictest laws of Divine order, and is governed by the most fixed principles. It is not completed until every faculty of affection and thought—from the highest to the lowest—from that deeply interior region of the mind into which the Divine life immediately flows, and where beyond our consciousness it ever abides, down to the external memory, with its stores of merely natural facts, sensations and particulars,

becomes entirely subordinated, and enabled to act from love to the Lord and the neighbor; thus to enter into the activity of heavenly use.

It is not difficult to perceive that the more thoroughly such work is effected in the freedom of self-compulsion, which belongs to this world alone, the more fully may we be prepared to enter without delay into the order of heaven, and to join with abundant satisfaction the company of those already seeking our co-operation in the heavenly society to which we may be bound.

It would seem a not altogether unlikely proposition, that the cultivation of a natural love of order may not only be made a helpful means towards the attainment of the love for the order of heaven, which is an essential of the life of heaven, but that the neglect of the principles of natural order can only be subversive of the order of regeneration, which prepares for heaven.

It is perhaps a not uncommon feeling, that one may be quite irregular as to the mere externals of daily life, and neglectful of the habits of good order which affect the application of his time and the arrangement of the various appliances by means of which he performs his daily use, and yet be gifted with eminent spiritual graces. It is quite true that one may be absolutely punctilious in regard to every external of order, and still be hopelessly far from even a desire for the kingdom of heaven; but it cannot be said of any one, that in habitual neglect of such things, he is doing his duty as to his own regenerate life, because he is certainly overlooking an important duty towards his fellow-workers.

In the larger and more important uses of life, wherein men operate together in masses, for the general good, the absolute need of some degree of order, and the superior efficiency attained through its greater development, are abundantly manifest. No better illustration is possible than that of the organization of an army; where everything depends upon so complete subordination of the individual,

that death is the penalty of any serious infraction of its laws; thus the whole body acts as one man, directed by a single purpose; the combined energy of thousands, only intensified by perfect unity.

The action of the larger and smaller forces of the general government is modified very largely by the capacity for orderly arrangement in directing the activities of many towards a common end, displayed by the governing mind; and the common experiences of business life are full of evidences of the superior efficiency derived from an orderly arrangement of the mental and physical forces applied in bringing about a successful result.

It is quite true that the most exacting and critical sense of order, unsupported by higher qualities and higher motives than mere love of orderly arrangement, may bring disaster to an army, ridicule to a government, or failure to the business enterprise; but where the higher and lower qualities work in harmony the result is certain, so far as human effort may avail to make it so.

Such illustrations would seem to indicate very plainly the duty of every one desiring to regenerate, that is, to bring into heavenly harmony and order the lower faculties of his mind and life. It is in and with these faculties that his own part of the work lies. He cannot be more than vaguely conscious while in this world, of the work the Lord is striving to do in him upon a higher plane of life, where the warmth of Divine affection, and the light of Divine wisdom, are bountifully offered for his help; but he can examine his external life and see if its desires conform to the Divine mould, and his actions to the Divine example. If he finds in any of the customs of his daily life things which may conflict with his ability to be of use to others; manners or habits that are uncleanly, disorderly, or offensive; tendencies to careless forgetfulness of promises; and ways of doing his business, or working at his trade, which lead to waste of precious time, either for himself or others, he will fall far short of helpful self-examination if he does not see

in such neglect of externals a serious detriment to the progress of his own regenerate life; for he will fail to see a deep-seated self-indulgence, which forgets entirely the duty of love to the neighbor, which must be the first fruits of regeneration.

If we aspire to make the love of the Lord our guide in heavenly life, we must first make love to the neighbor the guide of earthly life. In doing this we should make all due effort to bring into useful activity every faculty with which we have been endowed; thus we cannot fail to find, that upon an orderly arrangement and training of the mental faculties depends the ability to think quickly, accurately, and wisely; and upon a like arrangement and training of our bodily faculties and external appliances depends the ability to act promptly and efficiently; bringing the desire for use into its immediate and satisfactory result.

Especially is it of importance, that children be trained in habits of order, and instructed at the same time in their real use. For such habits, like every species of technical training, either physical or mental, easily acquired while states of obedience prevail, bring with their attainment a sweet sense of freedom, which is the type of that spiritual freedom, the result of long effort at self-restraint of tendencies to evil, and the crowning glory of the regenerate life.

Thus there would seem to be no doubt, that in the effort of each individual to bring his life into subjection to all the forms of external order in which a genuine love for use can abide, will be found the gradual restoration of the governments and societies of this world to the rule of the Divine order; while to himself will come, as a consequence, the more complete opening and subordination of all his faculties to the Divine love of use, from which proceeds the order of the heavens.

THE NEW CHURCH AND THE REVISION.

The New Churchman can yield to no one in his intense interest in every movement that concerns the Word, whatever its origin or purpose; and it was singularly appropriate that our people alone, so far as is known, were able to take official cognizance of the appearance of the revised New Testament. On the very day of its appearance, the General Convention, then in session in Washington, gave to an appropriate committee the duty of examining it and reporting next year upon the general subject of such revision by such hands, and upon the merits and demerits of this book.

It is true that we occupy a standpoint, in viewing the subject, which is widely removed from that of others. To us the gospels and the Revelation in the New Testament are, with the most of the Old Testament, the very Word of God, brought down to us and clothed indeed in the language, and somewhat in the ideas, of fallible men, but containing the Divine wisdom. Moreover, the fact of this plenary inspiration is made known in no arbitrary way, but in the unveiling of the inner meaning; and when we turn the pages we perceive ourselves to be on holy ground. Textual criticism we do not depreciate; for it, as a science, we have the highest respect; but we would have it put off its shoes from its feet when it enters here, and stand confessing its fallibility and unworthiness.

The New Churchman, however, does well to be hopeful of this movement, though he may long for the recognition therein of principles which have entered but little into this revision. And the world at large is hopeful of it. The *Christian Union* newspaper, sending copies at once to twenty-nine leading American clergymen, received careful but affirmative opinions from every one. Only one conspicuous minister, the notorious Dr. Talmage, has condemned

hastily, but this will not affect opinion. In a little paper entitled *New-Church Life* we have also found an adverse judgment, based on general principles. It is noteworthy that the most full criticism which we have seen in our exchanges, including the leading papers of Boston, New York, Philadelphia and Chicago, is one in a sheet which had farther to come than any other, and yet was first and most satisfactory in its judgment. We allude to our own paper, *Morning Light*, of London. The religious quarterlies for July have not yet arrived.

In entering upon the examination of the revised New Testament, as this Magazine will do in subsequent issues, it will be well to have determined beforehand two or three important questions.

1. Have we in Swedenborg's writings a new translation of the entire Word, made by him in the light of angelic wisdom?

2. If we have not so much as this, have we portions or passages so translated?

3. If this be so in any degree, is such translation adhered to and established by usage in the several works?

1. A glance at the Index of Les Boys des Guays, who has cited the passages quoted by Swedenborg, will give at once a negative answer to the first question. Although the extent of quotation is remarkable, there are frequently several verses together to which no reference was made, or which were referred to without making a direct quotation. The Lord has not given us a translation in this way as a part of the revelations made in his Second Coming, and the term "Swedenborg's translation" cannot be used of the whole Word.

2. Can it be used of a part? We think it can. Swedenborg began writing upon the interpretation of the Word some years before the publication of the "Arcana," and from the preliminary studies which have been preserved, it appears that he had in hand at first and used two Latin versions, making no new translation. But, as early as 1746, he

cited the Hebrew text, though continuing to use the Latin of Schmidius. Twice at this period he says,—"See the text, for the interpreters vary." (Adv. iv., pp. 41, 221.) In 1747 he was studying Hebrew (S. D., n. 192), spoke critically of translators (*Ib.*, nos. 1951, 2040, 2380), and in 1748 (S. D., n. 4883) translated from the Hebrew, instead of using Schmidius.

In the "Arcana" he translated Genesis and Exodus afresh; and frequently referred to the Hebrew. In the "Apocalypse Revealed" there is a new translation of that book. In passages cited he also retranslated to a degree; but it is noticeable that he was not uniform in this respect. In certain works, the "Divine Love and Wisdom" and "Divine Providence," for instance, wherein the subject was not direct interpretation, he seems generally to have used Schmidius.

3. Thus the third question as to his adherence to his new translation must be answered in the negative. For purposes of interpretation he deemed a new translation necessary, but not for purposes of confirmation of doctrine. As this will be further considered, we will only cite here Is. xxxv. 1, 2, in A. C., n. 2702, A. E., n. 288, D. P., n. 18, A. R., n. 259, and Luke x. 5, 6, in A. E., n. 365, H. H., n. 287, A. R., n. 306, T. C. R., n. 303.

The conclusion which it seems proper to draw in a preliminary way is that the subject of Biblical Revision is one which the Lord has left open. Very important aids have been given in many ways, and especially in the truths of the New Age; but there is room for critical work, and need of it.

It is a case where we have both revelation and science, and where of all places they should not contend. Neither will they contend if the latter does its work wisely and reverently, and is not despised by those who are in the light of revelation, nor exalted by any, to the exclusive control of this the supreme of all studies. There may be clashing now; the present revision may be defective in being scientific to a fault in its decisions; but that it will help, on the

whole, we fully believe. And just as fully do we believe that in due time, so far as is necessary and so far as men are prepared to receive it, the Lord will enable them to see clearly, scientifically, as well as otherwise, what is and what is not his holy Word.

The proper spirit to be had now is one of reverent dread of disobeying the command, "Ye shall not add to the Word that I command you, neither shall ye diminish from it."

SWEDENBORG STUDIES.

RATIONAL INSPIRATION.

It is important to remember that, in the execution of his high office of being the instrument in the Lord's hands of revealing to the world the truths of the New Age, Swedenborg acted always in his own freedom and rationality, and it may therefore be well to call attention to a single one of the passages which clearly set forth this fact. It will be remembered that a copy of the "Summary Exposition of Doctrine" was recently found, bearing in Swedenborg's own handwriting the words, "This book is the Lord's Advent; written by command." Reference to his having so written upon two copies of this work is made in the brief unpublished MS. on "Ecclesiastical History."

We might expect to find in this work, so authenticated, evidence that he had written from that sort of inspiration which controls mind and supersedes reason. But we find nothing of the sort. On the contrary, the first paragraph says: —

"Since some works and tracts concerning the New Jerusalem, by which is meant the New Church, to be established by the Lord have been published by me within some years, and since the Apocalypse has been revealed, *I have determined* to exhibit the doctrine of that church in its fulness, thus as a whole. But be-

cause this is a work of some years, *I have formed the plan* of sending forth a sort of sketch of it, in order that a general idea of that church and of its doctrine may first be received. Yet *this abridgment is not submitted to be critically examined, but is merely imparted for information*, because its contents will be fully proved in the main work."— n. 1.

Looking at the words which we have italicized, we seem to be taught indisputably that the very book which so fully received the Divine approval, and so fully was the proclamation of the Lord's second advent, was calmly, reasonably written by Swedenborg in the full exercise of his judgment, and in that humble yet courageous faithfulness which characterized his work. His was the inspiration of wisdom, of regeneration; it was not the inspiration of an amanuensis, it was that of a "disciple indeed"; and the authority of his words is all the sweeter and higher that it is that of "the truth" which had made him "free," as free in this great work as any one is in his work, and obeying always the command of his beloved Lord, "Freely ye have received, freely give."

TWO SLIGHT ERRORS IN QUOTING THE WORD.

In n. 5117 of the "Arcana," Swedenborg writes the singular sentence, "they shall make clusters and eat the fruit of them," where the received version has "they shall make gardens and eat the fruit of them." The words may be found in Amos ix. 14. That he was not intentionally departing from the ordinary reading appears from the fact that in A. E., nos. 376, 811; A. R., n. 90; and T. C. R., n. 467, he read *gardens*, and not *clusters*. Beside, in an earlier number in the "Arcana" itself (1069), he had read *gardens*.

It would seem to be quite clear that he was not making a new rendering, for he did not remark upon it nor continue in it. Neither is there any doubt in the original Hebrew; the words for *cluster* and *garden* being entirely unlike. Nor is it supposable that he was misled in any way, for no copies

of the text are known to have a varied reading. The mystery is apparently solved by noticing the resemblance of the Latin words *hortos* and *botros*. The *h* and *b* in the written Latin are almost precisely alike.

Two theories now arise: Swedenborg may have read *botros* for *hortos*, perhaps, in making his clean copy for the press, or he may have read correctly and his printer may have made the error. The latter would seem the more likely suggestion, if the passage had been merely quoted; but it is almost or nearly precluded by the fact that in A. C., n. 5117, it is quoted and explained, involving a repetition of the words. Indeed, they are used a third time, and there seems to be no room for doubt that the similarity of the words *hortos* and *botros* led to a mistake, which the several subsequent correct readings sufficiently remedied. Swedenborg, be it remembered, sent his MS. to London to be printed, and had no opportunity to read or correct the printed proof. It is not strange, therefore, that a slight oversight of this sort should escape observation; but it should be set right in revised editions. A comparison with the first-draft MS., still preserved in Sweden, would be deeply interesting.

A similar instance of inaccuracy occurred in the "Apocalypse Explained," n. 405; where, in quoting and remarking upon MATT. v. 14, we find in the photo-lithograph of the MS., and in the first Latin edition, "lux in monte," a "light upon a hill," for "a city upon a hill." There being no doubt in the original, and no such variation in n. 223 just preceding, it was right in Dr. Tafel to correct it in the second London edition. In the case of this work Swedenborg made a copy for the press, but did not proceed with the publication, so that a mere error in copying would remain uncorrected.

FULGUR AND FULMEN.

In n. 316 of the work on Conjugial Love there is a narration of the deliberations of a heavenly company on the

connection of the Divine Providence with marriage. The approval of the words uttered by one was testified by gentle flashes of lightning. Swedenborg there uses the word *fulmen*, and the careful translator has rendered it by "thunderbolt,"—the ordinary translation of the word in the classics, in order to distinguish between it and *fulgur*, also used by Swedenborg and meaning lightning which does not strike, or is not directed upon a point.

But the incongruous idea of "mild thunderbolts," which Swedenborg is here made to describe, is not what he meant. He used the words for lightning with a distinction; but it is not one which needs to be marked in this way.

Swedenborg uses both words in translating the Book of Revelation, though the Greek has but one. When that word refers to lightnings which *happened*, we find *fulgura;* when to lightnings *sent forth*, *fulmina*. Thus:

Facta sunt fulgura, ch. xi. 19.

E throno exibant fulmina, ch. iv. 5.

So in the Psalms, one Hebrew word is rendered by both Latin words on the same principle:

Illustrarunt fulgura orbem, Ps. lxxvii. 19.

Emitte fulmen et disperge eos, Ps. cxliv. 6.

The nice distinction was instinctively preserved by Swedenborg, who had two words at command; but in English the one word lightning is all we can use satisfactorily, especially when a gentle flash of heavenly approval is referred to. Both words are used of the same flash in C. L., n. 415,—*fulmen* of it when seen, *fulgur* of it when the correspondence of lightning is given.

THE BAPTISMAL FORMULA.

Some question has lately arisen in regard to the formula of baptism given by our Lord in MATT. xxviii. 19; and the suggestion has been made that it be changed in such a way as to express the doctrine of the church more fully. The suggestion is its own answer; it is man-made. Who would like to have his Bible furnished with glosses to be

confused with the text? Explanations are excellent, but they are not the Word, and cannot be so mingled with it to advantage.

Swedenborg's statements as to this passage are most distinct. In the margin of his Bible he wrote beside the verse referred to:

"That is, into the name of Jesus, who is Father, Son, and Holy Spirit, for in Him is all divinity."

But that he had no thought of the formula except as of one fixed and unchangeable, appears from his saying in the Canons, "The Lord ordered his disciples to baptize in the name of Father, Son, and Holy Spirit."—p. 41. (See also S. D., n. 4340.)

BOOK NOTICES.

IMMORTALITY AND OUR EMPLOYMENTS HEREAFTER. By J. M. PEEBLES. Boston: Colby & Rich. 1881. pp. 292.

NEW-CHURCH people know how dangerous is the control of spirits; and they have seen, even in their own community, the harm of mediumship. But they will find much in the present work to commend, though it is mainly a summary of "testimonies" obtained by mediums as to the condition of deceased persons. The writer calls himself a Christian Spiritualist, though his idea of the Lord is that of the radical Unitarians; but he is a man of devout and affectionate mind, and clearly discerns the difference between morality and immorality. He writes of human life as spiritual, of death as simply a passing into the spiritual world, of the after life as a continuation of this life in surroundings corresponding with the state of the heart. He draws much from the dying experiences of good souls, and gives little evidence of the ordinary weak reasoning of spiritists till he comes to report the conditions of various deceased people, when the vagueness and effusiveness are noticeable.

Mr. Peebles has an epigrammatic style, of which we give a few specimens:—

"Our soul is not ours, but we are its. The soul is the man." "Death is but a flower-wreathed arch under which mortals march one by one."

"Essential spirit interpenetrates all substances, and is the life of all forms." "Tombs are symbols, telling that men have risen therefrom to the higher life." "The spiritual body is within us, and is the life of the physical body." "Evil is not undeveloped good, but directly the opposite of good." "Dropping the earthly garment does not change moral character. A night's sleep does not transform the sinful into angels, nor does a walk through a college make a philosopher of a boor."

Swedenborg is, of course, continually referred to, and as "the greatest seer of modern times"; "the clearest seer since Jesus of Syria"; but he has not been well read, for the author supposes the ether to be the heavens (p. 32), despises matter as the "unreal shadowy shell of things" (p. 16), and has a notion of the pre-existence of souls, though the spirits inquired of on this point all proved to be ignorant of it.

To all that is good in this book, the New Churchman says, Amen; — to the reality, the moral distinctions, the order of the other world. Above what Mr. Peebles has, he has the Lord and the Word. In equal confidence as to the hereafter, he looks to the Lord rather than to spirits, and, enabled to read the Word in its true meaning, finds therein "everlasting life." — John v. 24.

Eternal Purpose. A Study of the Scripture Doctrine of Immortality. Philadelphia: J. B. Lippincott & Co. 1881. pp. 325.

This well-printed book is an anonymous study into the subject of immortality, made in an original and interesting way. The writer has a good deal of the Edwardean in his nature, and is able to put forth strange statements in the guise of logic. Thus he goes on to unfold most emphatically the unity of God, and then says that he exists in three Persons; and even uses the word person in its ordinary meaning (p. 24); and he dwells largely on the exact literal meaning of the Apocalypse, and then regards it as figurative (p. 316). He likes the old idea of election, and says: "Believing is never a matter of volition" (p. 112), and "God has chosen out of the race certain persons from the class known as sinners, and has endowed them with a special fitness to survive" (p. 282). The rest will die. Oddly enough it sounds to have so valiant a reasoner declaring that everlasting suffering and annihilation are one and the same. His idea of the condition of the church and the world would suit the misanthropic among us: —

"The professing churches are walking arm-in-arm with the world and planning its amelioration and improvement." (p. 131.) "Christendom is preparing to receive and welcome Satan. His appearance will be the climax of culture, civilization, and modern progress." (p. 267.) "It is a dead world,— past amendment and past reprieve. The day of execution has been momentarily impending nineteen hundred years."—(p. 244.)

The writer makes careful translations of Scripture, and fully believes that this, rather than the creeds, contains the truth. In this we agree with him; but believe it to be demonstrated by this "study," and by all such that it is only through a revelation of the true doctrine of the Word that it can be understood. Viewed from the standpoint of such doctrine, which the New Churchman believes to have been given by the Lord to men as the means of his Second Coming, these arguments, inconclusive as they are, call forth the wish that the honesty and studiousness of their framer might be used to better purpose.

Inquiry whether the Word in all its Integrity, though Preserved, at present Exists in any Individual Copy. By the Rev. Samuel Noble. Reprinted from the "*Intellectual Repository.*" London: James Speirs. 1881. pp. 102.

This quaint title describes a neat pamphlet containing an essay almost sixty years old, but deemed worthy of reprinting, perhaps on account of the present interest in matters of Biblical criticism. Mr. Noble was a respected minister of the New Church, and its most gifted controversialist, as his well-known "Appeal" testifies. In this case he has an argument with Mr. Hindmarsh as to the Word, and calls in question Mr. H.'s declaration that the Old Testament had been preserved by the Masorites in absolute perfection. Mr. Noble, being better informed in such matters, makes a full statement of the facts, and reaches the question whether Swedenborg's work in publishing the true interpretation of the Word to men included a critical scientific knowledge of the literal text. Mr. Noble wisely takes the negative view of this, but seems to value too lightly Swedenborg's knowledge of the original languages, and the insight which an understanding of the continuous inner meaning would give in respect to doubtful readings in the letter.

Thus he says (p. 51) that in a certain case Swedenborg adopted a "conjectural emendation." Not at all. He simply saw the true meaning. "In a little wrath" was the received translation

of Isaiah liv. 8, making the Hebrew word rendered *little* one used but this once. But Schmidius more wisely saw that it was the word for *flood*, with a letter wrong. He corrected it. Swedenborg in greater light corrected it. Modern commentaries correct it, and say "outburst or outpouring of wrath," and point to the next verse, which speaks of the "waters of Noah."

Mr. Noble's subject would require a longer treatment now, and is one which is likely to be the especial study of the church in the future. The result will be the truth; but at present Biblical criticism is in its childhood, and in Mr. Noble's day it was in its infancy.

Recognition in Heaven. By M. Rhodes. Philadelphia: Lutheran Publication Society. 1881. pp. 136.

We have before us, perhaps, the first book from a Lutheran source which has received notice in this Magazine; and this little monograph is certainly worthy of the New Churchman's perusal. The writer, a layman, making no effort to treat the subject in an elaborate way, has penned these pages with a full heart. It is remarkable that such a book should be needed anywhere; but that it is needed, and that many such are needed, is clear to one who considers the timidity with which the Lutheran and similar bodies contemplate any movement forward into religious light. The grief-stricken layman has uttered what the "unaltered Augsburg Confession" does not contain, and his argument cannot be refuted.

Not attempting to put aside the mystery and falsity of a long-distant resurrection, Mr. Rhodes ignores it in much of his book, and brings from Scripture, from the sayings of good men, and from reason, his doctrine of recognition in heaven. The words of David, "I shall go to him"; our Lord's prayer, "that they may be with me where I am"; the patriarchal expression "gathered to his people"; and the knowing of Moses and Elias by the disciples, are cited, with words from Cicero, Socrates, Cyprian, Baxter, and others. The reverent tone of the book is as admirable as its lesson.

The Story of the Manuscripts. By Rev. G. E. Merrell. Boston: D. Lothrop & Co. 1881. pp. 230. Price $1.00.

This is a timely book, giving much valuable information in a little space. Mr. Merrell treats of ancient writing, describes manuscripts of the New Testament, giving the history of several

of the oldest, with specimen pages, and deals with the way in which these documents are used by scholars. He subjoins some interesting examples of texts which have been impugned or vindicated by comparison of MSS. He believes that all the New Testament Scriptures were written in the first century, and cites his authority. All who are interested in the general subject, or who wish for a succinct history of the "Revision," will find this book highly useful.

LITERARY STYLE, AND OTHER ESSAYS. By WILLIAM MATTHEWS. Chicago: S. C. Griggs & Co. 1881. pp. 336. Price $1.50.

MR. MATTHEWS is well known as a ready and sensible writer, whose aim is not so much originality or profundity of thought as interesting treatment of popular themes. The present work is a collection of pieces, not all of them quite entitled to be termed "essays," upon genius, memory, wit, periodical literature, fat people, fools, and so forth, with a leading essay of fifty pages on literary style. The writer believes the necessities of good style to be simplicity, freshness, arrangement, choice of words, and careful preparation and finish. He commends thorough revision and correction, which, with the writers for our periodicals at least, would save and would have saved many misunderstandings, and even some controversies.

The publisher's work is excellent, and the book is recommended as fresh and witty reading, affording something more than mere literary entertainment.

MONTHLY NOTES AND COMMENTS.

The Impatience of Zeal.

A CORRESPONDENT, who recently acknowledged the receipt of a sample copy and sent his subscription, made the remark that "he believed in Swedenborg, but not in the New Church as at present organized, because it did not come out before the world."

To be a New Churchman at heart, and at the same time to be impatient of the age, is a not uncommon difficulty with our people; and now and then one thinks that the imperfections of our organization, or of those at its head, are the whole cause of the world's delay in coming into the light. Imperfect we are, undoubtedly, but not to the extent of being responsible for the world's condition

which we have found and not made. Moreover, is it true that we have not come out and declared ourselves? Some do not, perhaps, but does not this Magazine try to let its light shine, and are not our ministers and lay people, as a rule, doing their duty in this respect? Lack of energy we may see, but timidity we do not find to be prevalent.

Perhaps the fault is only an appearance. We know that the New Church must be for a time among the few, and we know the reason for this, because it is all stated in the twelfth chapter of the Revelation, the meaning of which book is now made clear. The first "coming out" of our people met only contempt and opposition, and it exists still, though the change has been marvellous in some quarters. What the end will be is certain (see the twenty-first chapter); but meantime, there is need of our exercising and of our correspondent's exercising "the patience and faith of the saints." xiii. 10.

An Official Recognition.

Morning Light reports the following as having occurred at Heywood, England:—

"The members of the new corporation attended Divine service at the New Jerusalem Church in the morning. The mayor attends this place of worship, and it was by his invitation that the council went there. The members of the council and the town officials, together with the police, marched in procession from the corporation offices. The streets along the route were lined by spectators. The sermon was preached by the Rev. Richard Storry."

Australasian Conference of the New Church.

We have received a report of the first meeting of this body, which has two ministers (one of them having ordaining powers), two licentiates, four societies containing some two hundred members, and several groups of receivers, in Australia, New Zealand, and Tasmania. An excellent statement of principles was adopted, making this report a valuable tract for use in that distant land. The conference promises to address our General Convention yearly. We shall listen with interest to its messages, and would assure our brethren of Australasia of the deep interest we shall feel in their welfare.

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This Society, which is incorporated under the laws of Pennsylvania, is actively engaged in publishing books and tracts relating to the Doctrines of the New Church. As it has no expense for agents, rent, or clerk hire, all the money contributed to its funds is used in disseminating the truths of the New Age. The extent of its usefulness is limited only by its means. Contributions and bequests are asked in aid of the important work in which it is engaged.

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